



vice I was delighted to observe these simple Christians embrace each other before the temple with an air of peace and joy, such as is only to be seen among the children of God. On leaving the place of worship I was surrounded by a number of persons, some with Bibles in their hands asking the meaning of particular passages of Scripture, others expressing the pleasure with which they had heard the word of life, and others seeking advice in cases of Christian experience. It was already night, yet none seemed inclined to disperse; at length some expressing a fear that I should be fatigued by too much speaking, they retired in a quiet and serious manner. But I had no sooner entered the house where I lodged than the room was filled, and we had another religious exercise.

Sept. 13. I preached twice, and the auditory displayed the same attention and the same friendship. In the evening I went to sup with a friend, and a dozen persons from a distance: no sooner were we at table than the room was filled, and we continued to converse on the kingdom of God within our own hearts and in the world till midnight; when we recommended ourselves, and each other, to our God and Saviour, and departed.

Sept. 14. I preached again, and after the service several friends from the distant villages came to take leave of me, and to beseech me to go and preach the word of God, in their respective places, as there were many who had been prevented coming, from the bad state of the weather, who were not less anxious to hear the gospel tidings. The greater numbers of them were young men, and had been Roman Catholics.

Sept. 15. After having prayed with several friends, I set off for —, eight leagues distant, accompanied by a pious young man. On our way we entered into many houses to speak of the one thing needful; every where the peasants listened to us with great attention, and pressed us to return, but I could only commend them to the grace of God. It was eight o'clock at night when we arrived at —, and the first question put to me was, would I preach that evening? Having replied that I was ready, if such was the wish of the people, in less than an hour the little temple was quite filled.

Sept. 16. I preached again this morning; and, after the service, set off for —, two leagues distant, accompanied by some friends. In a village through which we passed, I was conducted to the house of a female, 85 years old, who had been brought to the knowledge of the Saviour in her latter days. On entering, I asked her how she found herself. "Very happy," she replied; "we cannot be otherwise while we live in communion with the Saviour." "You love them," said I, "that Christians come & visit you while on your bed?" "Oh!" said she, "I am as happy as a queen when I see them; for I find by their visits that my faith is established." Before I left her, I prayed with her in presence of several persons, and the good old woman assured me she should never forget my visit. When I arrived at —, I was conducted to a garden where were several Catholic females, who wished to hear the word of God explained. They appeared very ignorant, but very anxious for instruction. I preached in the evening, and several of my auditory seemed already to possess the pearl of great price.

Sept. 17. After having visited some sick persons, I left —, and at six in the evening reached —. The people awaited me in the temple, and I entered the pulpit immediately, and preached. I spent the evening very delightfully with a number of persons recently called into the kingdom of God's dear Son.

Sept. 18. I paid several visits, and left for —, two leagues distant. I reached it at noon—the temple was already filled. I had scarcely a moment for refreshment before the service, and I was fatigued; but the Lord strengthened me, so that after the exercise of his worship I felt no weariness. During the day I continued my visits, and as those whose house I quitted always followed me to the next, at the last house we had ministered into a very large company. This was kept up till late in the evening, so that when I withdrew to my chamber, I was too much exhausted to sleep.

Sept. 19. I was to preach at —, three leagues distant. I arrived at 6 o'clock in the morning at a place where some friends had promised a rendezvous; there I found 30 persons waiting to accompany me, and before we had proceeded very far, again others came out to meet us on the road, to tell us that the temple was already filled by those who desired to hear sermon. The service commenced by prayer, all present kneeling down. I felt peculiarly happy with these brethren who had lately been delivered from the darkness of superstition, and introduced to the light of the glorious gospel. I preached twice; and the second time the place would hardly contain the congregation. I was so much affected during the whole service, that I could not refrain from weeping; and after the sermon I was informed that several persons, who had till that period manifested enmity to religion, were prodded to the heart. When I had taken a little repose, without leaving the temple, I related to them various details of the progress of the gospel in the world which seemed to inspire their hearts with joy. After dinner I went one league distant for the night, and there I found persons assembled to receive me, and we had a service for our edification during the evening.

Sept. 20. This day I returned to the village in which I had spent the first Sabbath, and from whence I had started for this excursion—I arrived late at night, wet with rain, but thankful to the Lord who had taken me out and brought me in with so much kindness. The 21st, 22d, and 23d, I spent in visiting the sick and in religious conversations. I preached also one evening from John viii. 36.

Sept. 21. I went to —, a distance of seven leagues. On account of bad weather and bad roads, I entered into several houses to warm and dry myself, and wherever I spoke to the people of the gospel, they listened to me with the greatest attention, but many of them were profoundly ignorant. It was night when I reached —, where I was received with much affection by an old officer, who had made among other campaigns that of Moscow, and who is now a zealous soldier of Jesus Christ. The next day at noon I preached, and although the weather had become fine and the work in the fields was pressing, the temple was nearly filled with persons whose happy countenances rejoiced my heart. After the service I visited a poor woman who had been long ill, in whose family I was informed there had always been some Christians from the period of the reformation. On seeing me enter her chamber, she raised her eyes, filled with tears, to heaven, to thank God for the great love wherewith he had loved us. "I came," said I to myself, "to console this poor woman, and it is she who consoles and encourages me." She evidently suffered much, but nevertheless she spoke of nothing but of the riches of divine grace and the blessedness of those who love and serve God. I shall long retain the remembrance of the peace I enjoyed in that humble cottage.

At 4 o'clock I set off for —, three leagues distant. We passed immense tracts and large flocks of sheep, and with the friends who were with me I conversed about the good Shepherd of our souls. About sun-set, a violent storm arose: the country became inundated, and it was so dark that we could not see each other; we lost our way and wandered about on a vast plain; we endeavoured to make ourselves heard by our shouts, but from the noise of the wind and rain we could not succeed; no alternative remained but to walk on till we should find some habitation. We cheered ourselves by talking of the joys that would succeed the pilgrimage and storms of this life, when all at once, we arrived at the house we desired to find. Several persons were there assembled, some brought us clothes to change, others lighted a large fire, and others prepared our supper; we were all filled with gratitude and delight, and continued to speak on the things of the kingdom of our God.

Sept. 26. When I arose, the house was already filled with friends who had come six and ten leagues to the *fête*, and in spite of the bad weather, others arrived every instant. I preached at ten o'clock on Rev. iii. 26. The temple was crowded by the persons whom I had passed the Saturday in visiting. Descending from the pulpit, I was surrounded by old men and youths, who testified the greatest affection, and asked various counsels. At four o'clock we returned to the temple, which could not contain the hearers. After the sermon, the same scene was repeated. Many accompanied me to the house—we held a meeting in the evening.

Sept. 27, was passed precisely as the Sunday. I had scarcely time to take any refreshment.

Sept. 28. I preached again. The temple was if possible more crowded than ever. Many Catholics were present. I desired to leave immediately, but I knew not how to separate myself from these excellent people: one of them proposed that I should pray with them once more in his house, which was near the temple, before my departure. When I went there an hour after, I found that the temple was still full of persons waiting for me, and who were singing the praises of God. I then ascended the pulpit again, and commended them all to God and to the word of his grace. We were all in tears, and I found it a painful duty to separate myself from them. It was 3 o'clock and I had five leagues to go, and therefore I could remain no longer. Great numbers attended me across the fields, and after proceeding some distance we halted on a hill, sang a hymn, and finally separated. I pursued my way, blessing God for all his mercies, and at nine o'clock I reached my head-quarters.

Sept. 29. I had much conversation with the beloved Pastor, who was greatly indisposed. I preached from John iii. 16, in the evening.

Sept. 30. I set out for —, in another department, with the intention of returning by that route to Paris. Passing a village, I was asked to go in and see a sick child, but I was taken so ill that I nearly fainted. I had yet four leagues to go to lodge in a village with some Christian friends. When I arrived at 8 o'clock, I found them in their little temple, but fearing to disturb them I remained at the door, and was much affected in hearing them exhort each other fervently to remain faithful to the Lord. I was exceedingly fatigued, not having eaten all day; but these kind people prepared me the best supper in their power; knowing it to be seasoned with brotherly affection, it was more relished than many richer repasts.

Oct. 1. I preached in their little temple. After the sermon, I visited several sick persons, and then continued my route, with two friends, to —; but again we entered dreadful weather—I had nothing on my me, the water streamed from all my clothes. When we came to —, the Pastor lighted a fire and made us change our dress.

Oct. 3. I preached twice for this Pastor, who was not very well. In the afternoon, the temple, although large, would not contain the hearers.

Oct. 4. I went with the Pastor to a village two leagues off. After sermon, we had long conversations with the people. It being the first Monday in the month, we returned to —, for the Missionary Prayer Meeting, and when we arrived there we found more than 500 persons in the temple. I made an address suitable to the occasion, and all the people seemed deeply affected with the state of the heathen world.

The next day I set off for Paris, where I arrived in mercy, blessing and praising God for all his goodness, and feeling fresh joy to embrace once more our brethren of the Mission House.

#### NEW-ZEALANDERS.

[From the *Journal of Rev. S. Marsden*.]

The Christian world are not labouring in vain, and spending their strength for nought, when they are labouring to aid this noble race of human beings to free themselves from want, ignorance, and superstition: without assistance they never can free themselves, nor ever rank with civilized nations, nor enjoy the richer mercies of the gospel; but with the Divine blessing on the exertions of Christian benevolence, they will become a great people. Their means of living are woefully impeded, since I visited the island nine years ago. The introduction of tools of agriculture, such as axes, hoes, and spades, has encouraged very extensive cultivation in every district, and it is enlarging more and more every day. A nation can do nothing without iron; they had none, until the Society supplied them. To give a man a spade, is not like giving him 100 lbs. of potatoes to supply his immediate wants; but it is furnishing him with the means of raising himself; this is now evident in every part of New Zealand.

Bushee, a chief, went lately to the funeral of a near relative. On those occasions, it is common for all the friends of the dead to cut themselves when they weep and mourn. Bushee abstained from this custom; and when he returned, said he would never practice it again; he disapproved of this barbarous custom. Bushee's mind is much enlightened, and he laments greatly the state of his country. He expressed a wish that some soldiers might be sent to New Zealand to put an end to their wars. The light of civilization is gradually making its way through the higher classes, and, in time, will produce a happy effect on them.

I spent much of the day in conversation with the natives, respecting their wars, their religion, and their country, which was very interesting. Some of the chiefs had travelled much into the interior; and described many places where the land was level for several days' journey, and the soil good. They described high lands covered with snow, and internal lakes, and hot springs, situated to the southward, with a great population. All their fine mats and carvings are done at the southward, which as yet remains unknown to Europeans.

George, of Whangaroa. At Whangaroa, I talked over with George the business of the Boyde. He told me that he had been insulted and despised, for cutting off the Boyde, by the different tribes; and what trouble it had given him, as they would not be reconciled to him on that account. He said he wished to visit Port Jackson again; but he was afraid that he should be hanged, if he did.

That the man, who, fourteen years ago, cut off the crew of the Boyde and became a terror to all the Europeans, should now be within the preaching of the gospel, nay that a missionary house should be built within sight of the very spot where crew were all eaten by cannibals, is wonderful indeed! George is now sitting by me. I told him that I have mentioned his son; he begs me to say, in writing, that he will never injure the Europeans any more. He has frequently expressed his compunction for what is past. God, no doubt, had some wise end to answer in permitting such an awful calamity. The New Zealanders had previously suffered much from our countrymen; justice, the natives could not bring the murderer to punishment in any Court of Justice—and, therefore, the Supreme Governor of the world seems to have let loose these ferocious cannibals upon the crew, and they devoured them, and their bones lie now scattered on the ground, a awful monument of Divine vengeance.

London Mis. Reg. Speaking of the same island, the Quarterly Review remarks,—"The wonderful & almost irretrievable change which the missionaries have effected, is stated in a letter addressed to the French minister of the Marine by M. Duperray, commanding the corvette La Coquille, and now on a voyage of discovery in the South Seas. On his arrival at Otaheite, in May, 1823, (he says) they were much surprised that none of those numerous canoes made their appearance, which, with multitudes of women, visited the ships of Wallis, Bougainville, Cook and Vancouver. They found, on landing, that the entire population of the several districts, to the number of about 7000, was, at that moment, assembled near the church, not only for divine service, but for the purpose of discussing a code of laws proposed by the missionaries. About two months before, they had declared the island to be independent, and replaced the English, which had floated since the time of Wallis, by a red flag with a white star in the upper angle: the missionaries, however still preserved their influence, and were held in the highest veneration. These discreet and pious labourers had succeeded in effecting a total change in the manners and customs of the inhabitants; their former idolatrous practices were done away, and all professed the Christian religion; the women no longer visited vessels touching at the island; and were extremely reserved when met on shore. Marriage was observed among them as a sacred rite; but the consequence of this has been, that woman has obtained her due rank and influence in society, and sits at the same table with her husband."

The Baptist Missionary Society of England acknowledge the receipt of an "anonymous benefaction of £1000 sterling," \$4,444, "to be entered under the designation of *An Unprofitable Servant*."

From the *N. Y. Observer*.

#### MISSOURI AND ILLINOIS.

The Rev. Charles S. Robinson, a missionary of the United Domestic Missionary Society, stationed at St. Charles, in Missouri, writes to the Corresponding Secretary of the Society, under date of the 3d of November, as follows:—"In regard to religion, I am happy to say, the prospect is encouraging. There is an unusual desire for the word of life, in this section of the country. I could not answer one half the calls, were I to preach every day for months. It now becomes painful to inform the people in many settlements I cannot visit them, especially those that send over the Macedonian cry from the state of Illinois. I think the field in this part of our land is ripening for the harvest. But where are the labourers! In my last letter I informed you there was some seriousness in Dardennes settlement. The still small voice of the Spirit continues to operate there; as many as twelve or fourteen white persons have become hopefully pious, twenty or thirty blacks, since last spring, & several more are under serious impressions.

The divine sovereignty has been most clearly manifested in some of these hopeful converts. Several exceedingly profane, intemperate and obdurate sinners have been brought to bow at the foot of the cross, and humbly to cry for mercy. Five heads of families are rejoicing in hope, and Christians appear to be engaged in the good work. I have preached one half of my time in this congregation the summer past, and visited from house to house. You may recollect that my unworthy missionary was the instrument in organizing this infant church. O how grateful should we be, that we are permitted under God, to become the heralds of salvation to precious souls; never, no, never will you be able to trace the good your charities have done in Dardennes settlement, until the church militant is lost in the church triumphant. Under the direction of a wise Providence you may have laid the foundation for the conversion of thousands of souls. How pleasing and animating the thought! Who, with the benevolent feelings of the Gospel, but would wish to bear some humble part in the great and good work of feeding the lambs of Christ's flock in the wilderness, and of pointing the wandering sinner the way to eternal life?

In the settlements above Dardennes, which I have occasionally visited, some have lately become hopelessly pious. Our Methodist, Baptist and Cumberland brethren have little societies in most of those settlements. Yet in Montgomery and Lincoln counties, immediately above this, there are a number of scattered Presbyterians. But they are so far removed from each other, that it is difficult to organize them into a church. Had I more time to visit them, I think one or two little churches might be gathered. But the County of St. Charles demands my whole time. Yet if the session will admit, I shall visit a small neighbourhood in Montgomery county, and receive two old people as members of the Dardennes church, upon the profession of their faith, and administer the sacrament to them, agreeably to their request. They were originally from the State of Massachusetts—are eighty years old. When I visited them a few weeks ago, they wept like children—talked like sincere Christians, and felt as though it was their bounden duty to profess Christ before men. Their son, who had become an infidel, I left deeply affected. May the Lord bring him to unfeigned repentance.

In St. Charles, the fourth Sabbath of last month was a solemn and interesting day. Four females who were heads of families, came forward to unite with the church in commemorating the dying love of the Saviour, upon the profession of their faith; three of whom were baptized. Thus, I suppose, 40 or 50 have become hopefully pious in this region.

#### PAGAN INFLUENCE.

The following is the substance of a petition presented to the Legislature of New-York, recently, and referred to the Committee on Indian Affairs.

"The Seneca Indians, state that they are much troubled by hungry priests among them, who preach to them doctrines they do not understand, nor believe, & tell them that if they do not follow their injunctions, they will be burned forever in a great lake of fire, &—that the priests are lazy and wont work—that the habits of the women are becoming worse by their being among them, and that the men drink more whiskey &—that they make them bad friends and neighbours, & are deeply affected with the state of the heathen world.

We venture to say, that could the history of this paganish petition be fully disclosed, it would implicate more white men than red ones, in the charge of wilful and gross misrepresentation.—We have no doubt of this fact; and we hope that the individuals concerned will be held up to public contempt."—[W. Recorder.]

Red Jacket.—The other Chiefs of this tribe had once called a council of their warriors to deliberate upon the concerns of the nation. Among other things it was known, that the subject of the Missionary Schools would be discussed. The council assembled, of whom a great number were Christians, when Red Jacket came staggering in, intending to make a powerful speech against the black-coats. As he was reeling to his place, his brother chief said, pointing to Red Jacket, "Red Men, would ye be Pagans like him, or Christians, leading a life of temperance and sobriety?"

Chickasaw Mission.—The latest intelligence we have from this mission is contained in a letter from the Rev. T. C. Stuart to the editors of the *Western Luminary*, dated Monroe, Dec. 23, 1824. Mr. Stuart, after acknowledging a reasonable supply of blankets and clothing, and the arrival of 45 head of cattle, says:—"As we advance in our work, it becomes more interesting and delightful—our prospects now brighter. We have had at one time and another a few drops of mercy from on high to cheer our drooping hearts and refresh us in the wilderness. At our late communion we received into our little church a white man, an Indian woman, and a black woman. The Indian woman speaks English, and gives clear and satisfactory evidence that she possesses ardent piety. One of our scholars too we confidently hope 'is a new creature'—a few more are thoughtful, and sometimes appear to be seeking salvation. A new school has recently been opened under the instruction of brother H. Wilson.—Its prospects are encouraging. The prayers of our Christian friends are heard we trust in behalf of this long benighted and neglected people."—[S. Int.]

MISSIONS IN PHILADELPHIA, A Missionary to the poor in the city of Philadelphia writes to his friend in Frederick, Md. says, "The state of things is at present interesting and encouraging. About 50 souls have already professed to have passed from death unto life, and are now rejoicing in hope. A number are still anxiously enquiring 'what must we do to be saved?' At almost every meeting there are some either awakened or converted, and I am glad to see that some of the most respectable members of the churches in this city have become interested in the work, and have been actively engaged in endeavouring to promote it. A board of females have united together for prayer & for the purpose of visiting from house to house, and persuading people to attend the meeting.

"Among those who have been the subjects of this work are four Roman Catholics, who all appear to be walking in the ways of God.

"There have been a number of cold hearted and formal professors who have also been alarmed, gave up their formal hope, and obtained the power, as well as the form of godliness."

#### REVIVALS IN OHIO.

The following letter from a clergyman in Ashtabula County, gives some further particulars respecting the revivals in that section of country.

To the Editor of the *Western Recorder*. Sir,—The Grand River Presbytery held their annual session on the first instant, at Mesopotamia. The session was more than usually interesting. There was much good feeling manifested among the members, and from the report on the state of religion within its bounds, the Presbytery have reason to believe that there is a lighting up in the churches—and though the places are but few where the work has been general,

yet a large proportion of the churches, are more or less enjoying some special token of the divine presence. It is hoped that God is about to water abundantly this part of his thirsty Zion.—The rising glory of the kingdom of our Lord is becoming more and more manifest in this section of country. And though there are sectarian divisions, and an unhallowed spirit manifested in maintaining them—and there are, also, the more fatal errors which are supported by a zealous worthy of better cause—yet the benign influence of that religion which warmed the bosom of God's equal Son, animates his friends in their work of love—and the light of truth shines more resplendent, as it rises above the narrow bigotry of sect, or the more dark and cheerless gloom of error.

The friends of religion in this region are not inactive—and though there are many difficulties to surmount, yet they are by no means disheartened. Literature and vital piety, connected with a correct theory of our holy religion, are subjects which interest the attention of many, and which are now distinctly before the public as the objects of enterprise. The Presbyteries of Grand River, Portage, and Huron, have, by their commissioners recently located an institution at Hudson—near the centre of the Reserve—to be known by the name of the *Western Reserve College*, with the expectation that in a few years, a Theological department will be connected with it. Measures are now in progress to rear the edifice as soon as possible.

In haste, yours, &c. URBON PALMER. Kingsville, Ohio, February 17, 1825.

#### RECODER & TELEGRAPH.

BOSTON, MARCH 12, 1825.

governments from those to the great men only, but as patriotic due to their exalted standing the flood-gates of welfare lie so near after a giant struggle to level of its former depth. Some of the men subdue Spain and Italy still remain, too grievous to be broken! Nor less capable of guiding the sun of freedom and truth, because their influence has been forgotten. The depth of now infallibly brings any peculiar difficulties; though to all little short of Angels on the ground of Angels that a free government is a dangerous political power to be convulsed and shall seize on the universal distrust, executions, embayments, life, and foreign war.

Rome in the period too, the great Angels their children share moral debasement, a terrible destiny, with a spirit of comes in the changeable life. Every sentinel upon the enemy appears—*if he neglects himself a traitor to*

**ELLIIGENCE.** March contains 24th to May 2 period, he visited Malani, English C. and Bahman, the supposed to have attained at present the Turkish term of Machpelah and which neither Jesus nor the son of Ne, David's father Abraham, is. Fink visited the skirt. It is which runs down to 15 broad. A place of our of the Scriptures. In the course of 703 copies of this, Mr. Fink, if Jerusalem is situated in Italian at Beyrouth, May

and Stuart at Sandwich group, 1823. King R. the island of Mowen been absent about mother Keopoul expressible tenderness. Upon and Malani sent he could die and go to mind a temporary Lahinah was died in Blagham, from none other but state of heaven. Ied spectators.

On the Board, from £ green thousand, or besides £600 to

**SICERT.** Intelligence from Paler, is apparent, has noticed the do. of the Palestine mis. that the event may furtherance of the martyrs the and similar import were transmitted from Rom to the Pope's Vicar Patriarch, and respectively, com. of the conduct of the Rev. Lewis, an old Catholic deistical accomplish.

They represent. ing would give the vantage in distributing scripture; and the Catholic church, whether or not, the consequence, con- from the alarm to be successful.

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sequently, con-

## POETRY.

For the Recorder &amp; Telegraph.

## OLD TIMES—NO. II.

His purified spirit had taken its flight,  
To the home of the saints, in the realms of light;  
But his pale form we bore, dejected and slow,  
To the place where all the living must go:  
And with heart-felt grief made its bed by the side,  
Of his motionless, but once beautiful bride,  
That stirred not a limb, nor felt a tear start,  
At the coming of one she had loved from the heart,  
Ere the stern one, that heeds not beauty's bloom  
Or devotion's breath, laid her cold in the tomb.

Think ye their spirits, when they were meeting  
In the world of love, had such a greeting?  
Oh no! for if tears ever spring from the heart,  
Tis when spirits unite never more to part;  
Wrapt in joy and affection which none can sever,  
Their hearts must beat high, and must beat forever!  
Think ye their son can ever forget  
How he wept o'er their graves in fond regret?  
Oh no: full well, tho' his hairs are grey,  
Recollects he that dark and sorrowful day,  
When he sat by their grave to weep and sigh,  
And the prayer of the orphan rose on high!

Perishing bones! Yes—I must come,  
When a few days have passed in sorrow;  
And, shrouded in death's joyless gloom,  
Await a bright and endless morrow.  
And what if ye are perishing,  
Giving luxuriance to the sod!  
The hour shall come when ye shall spring,  
And worship at the throne of God.  
Ye are of Earth—but ye were wed  
To spirit by the Former's hand:  
Then pay ye in that lowly bed,  
A visit to your native land,—  
And stay, with quiet slumber blest,  
Until the hour when ye shall waken  
In your bright realms of love and rest,  
Where the freed spirit's flight is taken.  
And that dark stream;—how doth it glide  
Unceasingly and cheerless by!  
Yet far away on yonder side,  
What blooming prospects meet the eye:—  
Oh who of life's vain scenes so fond,  
Can stand where death's dark waters flow,  
And gaze upon the world beyond,  
Nor feel one ardent wish to go!

Oh why upon those gloomy banks  
Are there so few that dare to stand,  
And gaze on those triumphing ranks  
That worship in that holy land?  
Why is it that so many shrink  
Afrighted from that daring view;  
And tremble, when compelled to think  
Of bidding this vain world adieu!

Is it that earth can glow and shine  
With splendors purer far than Heaven?  
Or hath she some enchanting shrine,  
That merits all the heart hath given?  
Or is it not the fear, the dread,  
Which thoughts of future worlds inspire.  
In heats where God hath never shed  
A holier love and warmer fire!

Come on, my soul. For thou shalt look,  
Till thou canst gaze unshaken there:—  
See leaning on that holy book,  
Celestial Faith, how pure and fair!  
She was Elijah's charioteer,  
She girds up every sain when starting;  
She wiped away my mother's tear,  
And cheered my father when departing.

Supreme Disposer! let me plead,  
For blessings which I merit not,  
And oh that such awfully dead,  
Which I have done, could be forgot!  
On thee, Indulgent God! I cast  
My guilty soul with all her stains:  
O raise me by thy grace at last,  
Where my divine Redeemer reigns. — LEWELLYN.

For the Recorder & Telegraph.  
A bark was asleep on the summer sea,  
Floating serenely and silently—  
Wave and ripple alike were not,  
And the breath of heaven its wing forgot,  
And slept on the breast of the waters still,  
As if it never had might or will:—

And the moonlight lay on the ocean's bosom,  
Like a fairy at rest in a heather blossom,  
And its ray shot down where the Naiads lave,  
Unbent by the ripple, unbroke by the wave:—  
And air and ocean seem'd blent in one,  
So calmly the light on the waters shone;  
And the motionless bark seem'd hung on high,  
Like one dark cloud in a beautiful sky:—  
And a stranger on earth would have deem'd it had wings,  
And was numbered among the ethereal things:—  
Though the purple mullet swam near it still,  
And the waters beneath it were cold and chill.

I thought it was thus at life's shaded even,  
The hope of the Christian is light from heaven:  
And though his frail bark may be still on the sea,  
He seemeth not earthly—but sainted and free.  
The world beneath him is all forgot,  
His heart is in heaven—he heedeth it not. — ROY.

## MISCELLANY.

For the Recorder & Telegraph.  
REMARKS ON GENERAL FAULTS IN THE DELIVERY OF SERMONS.

(Concluded.)

IV. I notice faults in the expression of the countenance. In good delivery much depends on the countenance. This is the visible index of the soul, which the hearer watches with interest, when it is expressive of the operations going on within the mind. In earnest conversation the countenance kindles, the eye flashes, and the whole features are animated. How rarely does this appear, as it ought, in the pulpit.

One very common fault is, such a close confinement to notes, that the expression of countenance, if there be any, is entirely lost to the assembly. This is one of the disadvantages of reading sermons. When the speaker can steadily look his audience in the face, he will throw more life and expression into his countenance, and keep up the heads of his dullest hearers, *auribus cunctis*.

A common fault is, want of steadiness of the eye. When the eye is rolling in wild, confused irregularity, it expresses nothing but embarr-

agement. The eye should move deliberately, when it moves at all;—and there should be such power over it, that it can at times be fixed in expressive firmness. Sometimes there is a kind of vacant, unmeaning stare. This may arise from the fear of looking an audience in the face. It is an evil, which should be avoided. With the message of God on his lips, the minister of the gospel should not shrink from looking his hearers directly in the face. It will add point and effect to what he utters. They will see and feel that the means.

Another defect is the gathering of a frown upon the brow, where pity and concern should sit depicted. It gives an unfavorable impression; and misrepresents the real feelings of the preacher's heart. The opposite to this is an aspect of levity. A smile on the countenance of him, who is beseeching dying men to be reconciled to God, will destroy the solemnity of his address, and prevent the effect, which might have been produced.

V. Faults in emphasis are deserving more attention, than I can now bestow on the subject. I need not attempt to prove, that much of the life of good delivery depends on a proper management of emphatic force. One common defect is, an almost entire neglect of emphasis.

I mean rhetorical emphasis. There is the emphasis of accent, which dwells on syllables, and is more periodic stress of voice. When there is a stress laid upon a word, it is often the wrong word.

It is known to every good writer, that there are certain words, which should be made prominent, in order to give full force to the thought expressed in a sentence.

There is no way in which the attention can be arrested, and fixed on such important words, but by a well laid emphasis. Some have a periodic emphasis, which returns at certain times, whether the sense requires it or not;—& this is not unfrequent. Connected with the faults of emphasis are those of inflexion. Here errors are numerous almost as the periods in a discourse. The sense cannot be well expressed, unless the vocal inflexions are correct. Some are partial to the rising inflexion, and others to the falling, just as the habit has been formed.

The inflexions of voice are founded in nature, and in conversation they will generally be correct. Sometimes the arrangement of the words in a sentence is such that we shall find it difficult to understand what the speaker means, if his inflexions are not correct. Where the inflexions are rightly managed, there is a pleasing variety of delicate modulation—and an easy apprehension of the speaker's whole meaning.

In reading we often find ambiguous sentences. Were the author to utter such sentences with the correct inflexion of voice, the true sense would be obvious at once.

3. Every person entitled to membership shall be required to practice the strictest morality.

4. Any person subscribing and paying the sum of one dollar or upwards annually, shall be a member of this Society: or the sum of five dollars or upwards, at one time, shall be a member for life.

5. The business of this Society shall be conducted by a Board of Managers, consisting of a President, three Vice Presidents, Corresponding Secretary, Treasurer and Librarian, and ten other members, five of whom shall constitute a quorum.

6. A Library shall be purchased from the funds of the Society, under the direction of the Board.

7. The Books composing the Library shall be such as treat on Morality, History, Religion, Jurisprudence, and general Literature.

8. The board shall meet semi-annually, or oftener necessary, at a time and place specified by themselves, and shall have power to call special meetings, to make their own by-laws, to fill vacancies that may occur in their own body, and to transact other necessary business.

9. At the meetings, the President shall preside: and in his absence the eldest of the Vice Presidents; and if all of them be absent, the oldest member of the Board present.

10. It shall be the duty of the Corresponding Secretary to record the doings of the Society, to carry on the necessary correspondence, and to prepare a Report, to be presented at the annual meetings. The Treasurer and Librarian shall have the charge of all the monies paid into the treasury of the Society, and shall present his accounts annually, to be audited by a Committee chosen for the purpose.

11. The managers of this Society shall have power, whenever thought proper, to appoint an agent, or agents, to solicit subscriptions and donations.

12. There shall be a general meeting of this Society annually at New-Town, on the 3d Monday in October, when a Discourse, suitable to the occasion, shall be delivered by a member previously appointed,—a new Board of Managers chosen, and other business of the Society transacted.

13. This Constitution may be altered at any annual meeting, by a vote of two thirds of the members present.

The subscribers to the foregoing Constitution assembled in the Legislative Chamber, in New-Town, on the 5th Nov. 1824, and proceeded to the choice of officers, agreeable to the provisions made and therein expressed.—Hon. Col. WALTER S. ADAIR in the chair; ELIJAH HICKS, Clerk of Na. Council, Sec'y. pro tem.

On motion of Mr. Ridge, proceeded to the choice of the Board of Managers, and the following, after some balloting, were appointed accordingly.

Col. WALTER S. ADAIR, President.

Hon. Jas. Daniel, Judge Superior Court, 1st V. Pres.

Elijah Hicks, Clerk Na. Council, 2d Vice Pres.

Lewis Ross, Merchant, 3d Vice Pres.

Elias Boudinot, Corresponding Secretary.

A. MC'COY, Clerk Na. Com. Treasurer & Librarian.

John Ross, Pres. Na. Committee.

Richard Taylor, Member of Na. Committee.

Capt. Geo. Hicks,

John Ridge, Member of Na. Committee.

David Brown,

Jos. Crutchfield,

David Vann, Member of Na. Com.

Wm. Williams,

Samuel Adair,

Maj. Geo. W. Waters.

On motion of Mr. Boudinot, Resolved, that David Brown be, and is hereby appointed, to deliver an Oration in the English and Cherokee Languages, at the 1st anniversary of this Society, on the 3d Monday in Oct. 1825; and in case of absence, by sickness or otherwise, John Ridge will act in his place.

On motion of John Ridge, unanimously Resolved, that the President be invested with power from time to time, as the exigencies of the Society shall require, to appoint an agent or agents to solicit subscriptions and donations, in money or in books.

On motion of Mr. Boudinot, Resolved, that John Ridge be, and is hereby appointed, to prepare the Constitution and the present doings of this Society for publication, and to make additional remarks, calculated to inform the friends of *Aboriginal* civilization, the state of improvement in this Nation.

On motion of Mr. Elias Boudinot, Resolved, that the above specified documents be transmitted to the Editors of the "Boston Recorder and Telegraph" for publication, and the Editors thereof, are respectfully requested to insert them in their columns.

The Society adjourned at 10 o'clock, P. M.

During the session of the late Legislative Council of the Nation, the foregoing Constitution was presented by a Committee previously chosen for the purpose; and was accepted. The friends of the Society conceived it as their duty to have it published.

P. S. Board may be had on reasonable terms in dif-

ferent families. Provision exists that a part of the

tuition bills of indigent pupils may be abated. It is

expected that the place will soon be accommodated

with a stage and a mail.

Saugus, Feb. 22. 1825.

pathies may be accounted for perfectly on this principle. *Mary*, as you well know, is by nature, one of the most untoward of her sex; she is irritable, obstinate, and scarcely ever in good humor with herself or with others. This was her character from earliest childhood. None loved her. All were delighted to vex her. And since she has fled to Christ for salvation and given satisfactory evidence of a renewed heart, these original traits of character will occasionally disconcert themselves, in despite of her resolutions, and tears of penitence. But, is she not a pattern of humility? Can you doubt whether the change, though imperfect yet, is radical? And can you believe that her struggles against her unhappy dispositions evince no other principle in her bosom than governs her lovely sister *Laura*? This, your favorite companion, was from infancy the delight of all who knew her. A smile ever sat on her countenance. Nothing, unless the sufferings of some friend, discomposed her;—and whatever she could do to render others happy, she did with joyous alacrity. But, with all her loveliness, you well know the lightness with which she treats every religious subject; the dread she has for Christian society, her supreme devotion to the charms of her person, and her fondness for the luxurious sweets of flattery. *Grace* only, gives to Mary such qualities as render her society pleasant. *Laura* derives her fascinations from nature. The one vigorously exerts herself to subdue an evil temper, and employs her time in doing good; the other has no struggle to maintain with her temper, and no taste for the self-denying habits of her sister. She lives only to be adored!

Your brother, &c. ARTHUR.

## CHEROKEE NATION.

It affords us much pleasure to learn of the prosperity and happiness of our fellow citizens, the Cherokees. The experiment which has been so successfully tried among them of late, proves most conclusively how capable they are of advancement in all that is noble, or learned, or good. Americans surely ought to rejoice to call them brethren; and those who look upon them as inferior to white men, either in the original endowments of intellect, or in the power of making high attainments in knowledge, or in moral principle, so far as they have been favored with religious privileges, only betray their own ignorance, prejudice and pride.

We have been led to these remarks, by a communication from Mr. JOHN RIDGE, Member of the National Committee of the Cherokees, which we are happy to insert in our columns. It comprises the Constitution of a Moral and Literary Society recently formed among them; and also a number of judicious observations by Mr. Ridge. It will be seen in the course of his remarks, that the Cherokees already have an Alphabet of their own invention, and are about establishing a National Academy of a high order. Who can wish them any thing but success!

## CONSTITUTION.

Article I. This Society shall be called "The Moral and Literary Society of the Cherokee Nation."

2. The object of this Society shall be, the suppression vice, the encouragement of morality, and the general improvement of this Nation. Also to unite in fidelity the citizens of this Nation to the true interest of their country, and for supporting the government and laws thereof.

3. Every person entitled to membership shall be required to practice the strictest morality.

4. Any person subscribing and paying the sum of one dollar or upwards annually, shall be a member of this Society: or the sum of five dollars or upwards, at one time, shall be a member for life.

5. The business of this Society shall be conducted by a Board of Managers, consisting of a President, three Vice Presidents, Corresponding Secretary, Treasurer and Librarian, and ten other members, five of whom shall constitute a quorum.

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